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THE NATIONAL COUNCIL SPEAKS

What does the National Council of Churches do? Do they speak to national and world affairs? Are they sensitive to the evil and to the good elements of our national and world life? These questions are partly answered in a report of the National Council's recent meeting in Atlanta, Georgia. Among other actions, they:

Named two committees in relation to the issue of the proposed appointment of an ambassador to the Vatican, one committee to coordinate church effort, the other to develop an educational program.

Welcomed the disarmaments proposals laid before the United Nations General Assembly in Paris by U. S., British and French delegations, recognizing the need for strengthening U. S. military defenses, but warning against the present armament race.

Sent a message to the U. S. delegation in Paris; asking delegates to press for adoption of the proposed Covenant of Human Rights, and to support provisions in the Covenant for freedom of religion and parental jurisdiction in their children's education; suggesting U.N. jurisdiction over technical assistance programs; expressing hope for the end of hostilities in Korea; commending the U.N. proposal of "Peace Observation Commissions" and calling for an expanded program of resettlement for the world's refugees.

Supported early ratification of the Japanese Peace Treaty by the U. S. Senate.

Protested the shooting of two Negro defendants in Florida by a Sheriff transferring them from one prison to another, and asked investigation by the U. S. Department of Justice and Florida state authorities.

Authorized the Division of Christian Education to intervene as a "friend of the court" in a case on appeal to the U. S. Supreme Court in which two Brooklyn housewives are contesting the constitutionality of released-time religious education programs.

Scheduled the Biennial meeting of the General Assembly of the National Council for December 9-12, 1952, in Denver, Colorado.

Heard an interpretation of the Call to United Christian Youth Action, which will culminate in Youth Week, January 27-February 3, 1952.

Voted authority to the Divisions of Home Missions and Christian Life and Work to send representatives in behalf of the National Council to testify at the proposed hearings in Washington, D. C., on the report of the President's Commission on Migratory Labor.

Accepted an invitation from the State Department to send a representative to the Conference on Refugees being held in Brussels, Belgium.

LORD'S ACRE PLAN

The month of January is the best time to start a Lord's Acre project, reports the Rural Church Department of Drew Seminary. During the slack months on the farm and before the new crops are planned a Lord's Acre committee should be appointed. This committee should agree upon an objective for which the money raised is to be used. It selects crops or animals to be raised, and sometimes arranges a dedication service in the Spring and a Thanksgiving service in the autumn. A 34-page report of 151 churches of 13 denominations in 26 states using the Lord's Acre plan is available from the Rural Church Department, Drew Seminary, Madison, New Jersey.

If an occasional rogue speaks untruth, that is not nearly so serious a thing as that free men, cowering behind their own unwillingness or inability to defend the truth, should refuse to hear, to judge and to act. To shut another man's mouth is another way of closing one's mind, and neither America, nor religion, nor the press, nor the future are safe if such a sad state is encouraged or endured.

Ohio churchmen protesting
Ohio State University censorship

YOUTH WEEK, 1952

A Call to Action by Young Friends

By David O. Stanfield

Young people in their serious moments want to make their lives count in curing the ills of our world. Sometimes they despair of the effectiveness of their small influence, and their noble visions fade away. We are eager to keep alive their youthful visions. Youth Week, 1952, can be a great help to us and to our young Friends in keeping alive such visions of the coming of the Kingdom.

Youth Week is:

The week in which young people will have an opportunity to respond to The Call to United Christian Youth Action by making a covenant with God.

The week which provides every church and community an opportunity to examine its ministry to youth and our *youth's ministry to the Church.*

January 27-February 3.

What Youth Week Can Be in Your Meeting and Community:

Youth participation in the morning meeting for worship on Sunday, January 27.

Discussion meeting on the theme, "Youth Needs the Church and the Church Needs Youth."

Consideration of the CALL and opportunities of service in the community as a witness to the meaning of making a covenant with God.

Local judging of entries in the annual Parshad Scholarship Contest. The awards are nine college scholarships ranging from $250 to $400 per year for four years. They are given to those young people whose Christian character, ability and service in the local Meeting community, and whose essay on "The Responsibility of Christian Youth in the Community" are judged worthy of such assistance.

Participation in the community CALL service on Sunday, February 3.

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Editorials . . .

From Generation to Generation

IN the next issue of this journal, special recognition will be given to the golden anniversary of the Five Years Meeting of Friends. Fifty years is not a long time, as history goes, but it covers the activities of parts of four generations. The first generation, which founded the Five Years Meeting, has almost completely passed. It is remarkable that in very recent months, so many Friends, most of whom helped in the development of the Five Years Meeting have gone: Gurney Binford, Raymond Binford, Emma Coffin, Murray Kenworthy, Homer Morris, Reuben Payne, Elbert Russell, Willard O. Trueblood, James Vail, and others.

In the time-stream of God's creative work, they and we work together in the fellowship that is eternal. Each of them gave fully of the talents placed in their hands. Their investments have brought rich rewards to us. It is for us in turn to place our resources, enriched by them, into the spiritual commerce of the world. Our generation, too, must pass eventually, but the important question is, what will the following generations inherit from us?

The only importance that any generation of people has is the part that it plays, the work which it does, in making God real to men. In our small segment of time we must sense the eternal; in our finite lives we must find the infinite; in our limited powers we need to see the majesty and feel the power of the eternal God, in whose presence and work we may find eternal significance. Our works, rightly motivated, will outlast the forms of organization and the patterns of thought in which we work.

> Our little systems have their day;
> They have their day and cease to be:
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they.

From everlasting to everlasting, thou art God!

Blacklisting Good Words

THE misuse of language takes many forms, the least offensive of which are grammatical errors, mispronunciations, etc., and the worst of which is profanity — the bad use of good words, or the evil portrayal of good ideas. The current snooping and counter-snooping in places high and low has led not only to blacklisting innocent people as well as the guilty, but also good words.

Such a word as "peace" has been used to camouflage policies of aggression, and those who advocate certain ideas of world peace are called "peacemongers." And what better word could be used to indicate the kindly, neighborly wayfarer than the word, "fellow traveller." Yet it also is blacklisted. These are *good* words, despite their bad company and doubtful reputation.

Another term of evil approbation is a coinage from political animosities—one who, in the political field, wants to bring about measures of generosity toward enemies, past or potential, is a "do-gooder." To call a political opponent a "do-gooder" is often to damn his efforts for a new response to enmity. The very use of the word as a means of condemning someone is a tragic commentary on current attitudes. What terms are we to use for genuine acts of kindliness in our world?

Let Christians remember that there were twelve *fellow travellers* of One sent from God, and that they spent their brief years with him who went about *doing good,* asked them to love their enemies in more than words and declared that they were to be *peacemakers* among men.

Blessed are the Disturbers?

A RECENT news release depicted the arrest of Jehovah's Witnesses in the Eastern Zone of Germany for "disturbing the inner peace of the people of the German peoples democracy"—another way of saying that the soviet control is irritated by non-conforming groups.

While placing our blessings on peace and peacemaking as a way of creating genuine good will between people, we dare not bless any placid accommodation to the evils of government. We do not sanction either Jehovah's Witnesses or the Communist government of East Germany in pointing up the need in Russia, America and elsewhere for those groups, idealists of various kinds, whether they are misguided or not, which disturb our complacency. We need them if for no other reason than the necessity of answering in our own minds why we think they are wrong. Peace, in its true meaning, is not a settled state of mind—that would be spiritual death—it is rather a deep impelling urge to understand people and help them live together *with many diversities* of thought.

Jesus not only blessed the peacemakers but he also anticipated a bad, false peace and said something which meant, "I come not to bring peace, but disturbance." But underneath every holy disturbance there should be a sense of satisfaction, a true peace born of faith in the advancing, conquering kingdom of love.

To plant leaven in a loaf is to start a holy revolution. Nothing else is more deeply revolutionary than the Kingdom of God.

On Secrets and War

ALL the way from restricted information to top secrets, we are plagued in every nation by the facts that must be whispered to a trusted few. Consequently we make what would otherwise be ordinary information a prize of inestimable value — highly prized because it is secret.

When the motivations of nations are defensive or aggressive, this can hardly be avoided. Certainly selling out to potential enemies is not the way to dispell secrecy. When all deadly secrets can be lodged with a world authority, they will cease to be deadly and the reason for secrets shall have disappeared.

Our present rivalry creates secrets and secrets feed rivalry in an endless cycle of the whirl of death. Trace this, as well as any other cause of war, to its ultimate answer and that answer will be a world in which some form of top authority exists, thereby limiting the rivalry of nations. What we have now is anarchy—and it is no less "anarchy" because it is practiced by nations.

The Fallacy of Moderation in Drinking

IT IS likely that most of our traffic deaths caused by drinking are due to *moderate* drinking. Heavy drinkers are a problem, but almost certainly not so great a liability as the moderate drinker. In a mechanical age in which timing of action is reduced to split seconds, the small mistake is often more deadly than the big one, and deadened senses less costly than a slightly dulled reaction. The confirmed alcoholic may be less of a liability than the moderate "man of distinction."

There is no way to be temperate in drinking—there is only a way to be *more intemperate!*

E.T.E.

Man, One Family Under God

A Devotional Reflection

By William W. Clark

I believe in the Divine Purpose, the creation of one family of all people . . .

I remember quite vividly a motion picture adapted from Ruth Benedict's book, *The Races of Mankind.* The movie is entitled, "Man, One Family." I see in my mind's eye a group of young people from the north side of Chicago, gathered in the Wellington Avenue Congregational Church under the auspices of the Lakeview Council on Religious Action, an inter-faith organization whose youth wing was responsible for this particular program. There in the sanctuary were people of many races and creeds; and there we saw together the story of modern anthropological science, corroborating the old, old story of Judeo-Christian tradition. Man, one family!

Have you ever stopped to realize how our differences stand out for the very reason that we have so much more in common than we have separating us? If we had nothing in common, we should not even stop to think about our differences. I rarely spend moments in contemplation of the difference between myself and Peter Rabbit; even more rarely do I meditate upon the differences which distinguish me from a stone or a puff of smoke. Mankind, now, that is a different thing. There is no man anywhere with whom I do not have so much in common that our differences become remarkable.

Our Humanity-wide Needs

I think that the ratio of what distinguishes us from each other as individual human beings to what we have in common is comparable to the ratio between the land which shows above an island-dotted sea and the land which, deep down underneath the waters, unites all the islands. I feel that this is true of all the primary levels of our human experience, physical, mental, and emotional. Our basic needs are humanity-wide. Our fundamental drives move all men. The psychiatrist Jung goes so far as to say that we all share a common collective unconscious, which expresses itself in different imagery in different cultures but is essentially the same reality in the human experience of each person.

It is our privilege, of course, to make far more of our differences than of the things we have in common. This is our freedom. Instead of recognizing the individual characteristics which each of us has as being meant potentially for the mutual enrichment of all, we may underline and emphasize individuality to such a degree that we make it an inevitable cause for conflict and contention, when individual drives and desires come into collision. We are one family, but we do not have to realize it. We are granted the power to deny it and even to violate our real unity.

True Fellowship is Spiritual

The only way this tendency to the egoistic violation of community may be overcome is by the understanding that true fellowship is a spiritual achievement, a matter of spirit identifying itself with other spirits and with all spirits. If we were forced into a mold of complete uniformity which made every human being like every other human being, we could have no fellowship. Each other person would only be an *alter ego,* so that the sum would be no greater than one unit. If, on the other hand, we were each completely different from all others, we could have no fellowship, because we could have no common basis to establish it. The bridge between differences and uniformities is the bridge of spirit, "that of God in every man." I believe in that spirit, that holy spirit.

The ultimate brotherhood of man will have arrived when all men have experienced this identification with one another. I do not mean that all men will have entered into direct and immediate fellowship with all other men, but I do mean that each of us will have such a relationship with all others *whom he has met.* It is a personal relationship and exists only where spirits actually have met spirits. One cannot enter into the spiritual relationship of love with people who are totally unknown and entirely outside the orbit of one's own life. However, it is certain that the kingdom of love is not in existence if we find ourselves prevented by stubbornness of heart and pride of mind or by any other obstacle from feeling a

In the April 12 issue of The American Friend, *William Clark began a series of devotional articles under the general title of* For Life — A Creed. *The development of this creed has been presented in the pages of this journal during the past eight months, and continues in this article. The italics statement forms one part of the creed—which is a "creed for singing, not signing"—and is developed in the paragraphs below. The complete creed is found in* The American Friend *for April 12. William W. Clark is headmaster of Oakwood School in Poughkeepsie, New York.*

A MEDITATION

If I can live in simple comfort and owe no man anything, sharing intimately with loved ones life's varied experiences; if I can bring a touch of healing and a clearer outlook into the trials and problems of those with whom I mingle; if I can humbly undertake public service when the public calls me, caring neither too much nor too little for popular approval; if I can give spiritual values always the first place as did Jesus of Nazareth, and gladly sink from sight like a bit of leaven that the coming of His kingdom may be hastened, then will this experiment of living yield in full measure the true wealth of contentment, and when the door opens on another stage of existence I shall be ready for the great adventure.

Written by Alfred Osborne
about 1930
North Weare, N. H.

profound, subjective kinship with all those whose lives have become intertwined with ours.

SAMPLES OF THE KINGDOM

No one knows when the day of the kingdom will come. Many people would like to know and some revel in its prediction while others revel in its impossibility. We cannot be certain of the when and the how, but we can know a sample of that ultimate society. It is not a society which requires moral perfection; it only requires a loving and a forgiving heart. Here and there in the world may be found nuclear cells of truly spiritual life, which may well indeed be called samples of the kingdom, to use a Biblical phrase. The church of Christ, the fellowship of the holy spirit, is the vanguard of the world to come, to change the metaphor. It contains already within itself, in the relationship of love and forgiveness which exists among its members, the essential qualities of the ultimate community.

That is why the veritable Church of Christ is incapable of racial discrimination or the countenancing of prejudice and bigotry of any kind. That is also why the Church fights its great fight for the future with the weapons of the spirit, knowing that the end is determined by the means and that the spirit of Christ is not the spirit of war.

The life of God in the life of man is making for togetherness as well as for the discovery of the infinite preciousness of individuality, and finding the experience of both within the cooperative Christian community.

(To be continued)

The Quaker Team— And the United Nations

By Herberto M. Sein

This article is taken from a report by Herberto M. Sein on the second phase of the work of the Quaker Team at the United Nations Assembly in Paris. Herberto M. Sein, a Quaker from Mexico, along with eight other Friends, is now in Paris, working quietly and diplomatically to bring about cooperation and peaceful attitudes among some of the members of the U.N. Assembly. This Quaker Team, with much the same personnel, was active when the United Nations met at New York last year. Friends will find this report interesting as a document of Friendly activity, and as a statement on the inner workings of the United Nations.

THIS newsletter from the Quaker Team at the United Nations will not contain an analysis of political positions. It will give glimpses of the daily work, and it will, I trust, communicate something of the hope in the hearts of men. It is, in a way, written for Friends around the world.

The initial plenary sessions of the Assembly concluded with the adoption of a long agenda (over sixty questions). Then the six regular committees of the Assembly got down to work, each with its respective list of items. This year the Assembly again designated an additional committee, the Ad Hoc political, to which it allocated specific questions. The Palais de Chaillot has four large conference rooms, each with a sixty-nation oval table. They are splendidly equipped for simultaneous interpretation. The main entrance of each room is on the spacious glass-walled delegates' lounge which overlooks a striking, postcard known view of Paris, marked by the vertical yearning of the Eiffel Tower and the graceful curves of the Seine calmly flowing today past the waving flags of the nations on its way to the sea.

Our international team of eight Friends—Clarence Pickett, Elmore Jackson, Agatha Harrison, Gerald Bailey, Percy Bartlett, Elsa Cedergren, Colin Bell and myself—has welcomed an additional member, John Ferguson (from Philadelphia) paradoxically and frightfully described as our Quaker "expert" on questions of disarmament. Along with the majority of the members of the team, he is now enjoying the hospitality of "Centre Quaker International" (110 Avenue Mozart) thanks to the generous cooperation of the Centre staff. We do miss Percy Bartlett, who had to return to England a short time ago.

EXPECTATION IN AIR

In the air there is expectation about this session. One can sense in delegations a desire to make the United Nations work, and to make it work according to the Charter. (In some there seems to be a desire to make it function to suit a master plan or scheme.) Each from his different point of view seems to feel that it will be a session that imparts encouragement to go on. Each hopes to advance its particular policy or program. Those who struggle for the advancement of colonial or non-self-governing peoples hope to make progress during this session in winning greater support for their proposals. It is more than a lively session. It breathes of drama: the tragedy of a divided 20th Century world, dangerously armed and with about two-thirds of its population on sub-human standards of living. Those who feel that the small nations should be more independent in expressing their views, as regards the rival military blocs, will try to encourage the development of a Third influence within the U.N.

In the midst of the diverse currents of thought and policy derived principally from the East-West tension and the armaments race, or from the aspiration for independence, economic advancement and social justice of less favoured peoples, a small *haven of quiet* has been opened in the heart of the U.N. It is the result of persistent efforts of some who believe that "more things are wrought by prayer than this world dreams of." Its blue door bears the inscription "Salle de Meditation—Meditation Room." Its walls are covered with a pleated ivory grey material. Its window offers a glimpse of green lawns (it's a mild Parisian winter) and trees about the Palais de Chaillot. A few chairs; four, five. From the ceiling hangs a spherical lamp with a large disc of glass surrounding it. On four equidistant points of its brim, four letters: "Sud—Est—Nord—Ouest." It symbolises cardinal universality. "Salle de Meditation," gate-way to inner searching, open to all men.

THE QUAKER TEAM'S CONTACTS

In the living-room of the Quaker Centre the team has been most fortunate in opportunities for discussing quietly and frankly some of the salient issues. Some guests have come to dinner with the team at 7.30, others to after-dinner coffee, and others to tea. There have been conversations with Sir

Benegal Rau of India, who undaunted stands ready to propose again a disarmament proposal that cuts across the polemics of disarmament; let each nation notify the U.N. what measure of disarmament it is prepared to effect and what amount of funds thus economised it is willing to contribute to a world fund for aiding under-developed and less favoured countries. A proposal that with simplicity would convert disarmament into technical assistance (swords into ploughshares).

Conversations with Dr. Sardar Panikkar, India's Ambassador to Pekin, who shared with us much insight into the nature of the revolution that produced New China and the significance of its emergence as a communist country. Later he was to go to England to share with Eden his knowledge of the forces at work in New China. His reports from Pekin to his government have provided what has probably been the best source of information available to Western governments on Chinese Communist policy. Conversation with Anna Lord Strauss, a Quaker in the U.S. delegation; with Abbe Boulier of France, the distinguished Catholic priest who has been subject to criticism and even disciplinary measures by the Church for his participation in uncountenanced peace efforts.

Dickey Chapelle

SOME MEMBERS OF THE QUAKER TEAM

Left to right: Gerald Bailey, representing British Friends; Clarence Pickett, representing American Friends; Agatha Harrison, representing British Friends; Elsa Cedergren, representing Swedish Friends; Herberto Sein, of Mexico; and Elmore Jackson, representing American Friends. The picture was taken when the Team was in New York last year. The setting is Phillip Jessup's study.

Mrs. Roosevelt and Mm. Pandit

Conversation with Mrs. Roosevelt, who, in her interviews with the French press, loses no opportunity to strike a note of hope. "Yes, it is possible for East and West to reach mutual understanding some day." With Madame Pandit, on her way to India to participate as a candidate in the general elections, the first of such scope for millions of men and women in Asia; and conversations with several others, among them Sir Gladwyn Jebb and Lady Jebb of the United Kingdom, Mr. Moe of Norway, chairman of the all-important First Committee, and Michael Scott, untiring spirit of the cause of humane treatment among fellow men in South West Africa.

At lunch-time there have been conversations with representatives from Iran, the Union of South Africa and Pakistan. In addition to contacts with representatives of the Big Four, there have been numerous contacts with men and women representatives of a number of countries, including Poland, Czechoslovakia, Mexico, Argentina, Yugoslavia, Nicaragua, Cuba, Dominican Republic and the Philippines.

There is encouragement for Friends in comments made on "Steps to Peace." How good that there is an excellent French translation "Les Etats-Unis et l'Union Sovietique" of the earlier study. Some delegates have requested copies. The President of the Assembly, Dr. Luis Padilla Nervo of Mexico, expressed his appreciation upon receiving both books at the close of a cordial conversation. In the "sanity" and "impartiality" of the point of view of Friends, kindred or searching minds find encouragement. I am convinced that such studies as these placed in the hands of U.N. representatives, pre-warmed by friendliness, constitute one of the best thought-provoking and confidence-building contributions of Friends. Their reading, I am persuaded, is conducive to fostering conciliatory thoughts.

There have been a few activities on the sidelines. These have served to acquaint some groups in Paris with the purpose of the Quaker Team at U.N., and with the Christian philosophy of Friends back of this and kindred efforts. To an audience that almost pushed out the sidewalls of the refugee "Baraque" at "Centre Quaker," Clarence Pickett spoke of the spiritual roots of early Friends, of experience and conviction as central to living according to His way of life. Paragraph by paragraph Marguerite Czarnecki translated lucidly into French for him. At Rue Guy de la Brosse, the Meeting House and Quaker Centre of "l'Assemblee des Amis" in France, Gerald Bailey, with the help of Marguerite, told the story of the recent Friends' Peace Mission to Moscow. The rather cosmopolitan audience of men and women from all walks of life included top-rank newspapermen of Communist papers of Paris. Loud-speakers enabled out-of-range portions of a crowded audience and passers-by on the street to hear the account of the interview with Malik. A prolonged, animated question period followed; it would have gone on and on had not the chairman made use of his leadership to protect the speaker from exhaustion.

Attitudes on Korea

While the General Assembly works on through its Committees, over in Korea armed forces wage war in the name of the World Organisation. The 50 men in uniform brought to Paris as representatives of the forces in Korea from a small number of U.N. members, attended a special session held in their honor on a Sunday morning. The next day they attended Committees. Interviewed by the press, two of them spoke of the "lack of spontaneity" in the session in their honor. "There was no enthusiasm in it."

Their comment is not unrepresentative of the reality of the position of the great majority of the members of the U.N. in regard to efforts made by U.N.'s most influential member to get them to send troops to Korea. It would seem

that whether many members question or not the legality or wisdom of the United Nations waging war, they do question the constructiveness or value of sending troops to such an undertaking. Furthermore, they cannot arouse popular support for it among their peoples, without mentioning the financial implications. "We have made strenuous efforts," said in an interview Ernest Gross, U.S. representative to the Assembly, "ever since June 25 of last year to obtain contributions of troops from our friends in the United Nations. These efforts we all must admit—let us be frank—have not produced the desired result."

Disarmament Proposals

The chief interest has centered on the debate in Committee I on the disarmament proposals. While the Committee decided to take up the proposal presented by the United States, United Kingdom and France, reference was made in the course of the debate to the Soviet proposals. Mr. Vyshinsky did not flatly reject the tripartite disarmament proposals. To these he submitted amendments to delete "serious weaknesses" from the three-power resolution. The submission of the amendments revealed a willingness (most welcome) to engage in further discussion of the resolution. The Committee saw in both the Resolution and the Amendments indications of common goals and divergence of views regarding methods.

Three small nations—Irak, Pakistan and Syria—submitted a joint proposal for the creation of a Big Four Sub-Committee. It soon won wide support. It was the world telling the two big boys to behave, to come to an agreement, and to stop their cold war. "We are ready to go into this Sub-Committee in the interests of all peoples," said Jules Moch of France. Philip Jessup and Selwyn Lloyd struck a similar note. The Committee lived a period of dramatic suspense while listening to Vyshinsky's speech. At the very end he expressed his consent: "We are ready, however, to continue our efforts and take part in the work of the proposed Sub-Committee." It was an encouraging sight on November 30, to see the hands of the Big Four vote in agreement.

A ten-day limit was fixed "for at least a preliminary report" on the results of their meetings in private with Luis Padilla Nervo as Chairman. Characteristic of the note of earnest appeal of all to the Big Four were the words of Dr. Fadhil Al-Jamali of Irak to "concentrate on points of agreement, on points of common ground" hoping for a progressively greater scope of agreement developing from this.

"The climate was cordial," Luis Padilla Nervo told me at the close of the first private meeting of the Big Four. He realised that the hope of millions is pinned on the outcome of these meetings. "For me this has priority." "Hagamos oraciones." (Let us pray.) Around the world most certainly thoughtful men and women are upholding in prayer these five men as they meet morning and afternoon.

Agreement is a two-way enterprise. There was intransigeance in both positions as they entered the private meetings. The Soviet Union convinced that its amendments would "facilitate a successful solution of the task before us"; the United States: "we hope the Soviet Union will work along *with us*" (the underlining is mine). Padilla Nervo admitted, later, that it was difficult to reconcile differing viewpoints on some subjects "for the time being." On other subjects it would seem that clarification achieved showed that there was no great difference of opinion. Both sides have agreed, it is reported, on the desirability of a disarmament commission to replace the commissions on atomic energy and conventional weapons. The members would be the members of the Security Council, plus Canada.

Center of Redress

It is a significant fact that the United Nations is becoming more and more a center to which the people of the world turn expecting redress from wrongs, human treatment, social justice, equality of rights and effective aid—free from pressure—for economic and social advancement. The people of the world can make United Nations their organisation.

How encouraging to see documents of United Nations organs listing communications received from private individuals and non-governmental bodies relative to problems vital to the welfare of people. Through the people's communications to United Nations one can sense a growing spirit of solidarity among men, a world concern of man for man. One can also sense the expression of a conviction: namely, that man makes his society and transforms his society. It implies the recognition of a Spirit that is Light and Life at work in the minds and hearts of men. The peoples of the world fundamentally have faith that men can transform the present order into one of justice and brotherhood.

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QUAKER BUILDING AND BUILDERS—VI

By Eleanor W. Taber

New England Yearly Meeting

New England Yearly Meeting met as a United Yearly Meeting for the first time in 1945. It was composed of the Yearly Meeting of Friends for New England (Five Years Meeting), New England Yearly Meeting (Conservative) meeting at Westerley, Rhode Island, the Connecticut Valley Association of Friends, Friends Meeting at Cambridge, and Providence Friends Fellowship Monthly Meeting. In the past twenty-five years, two new Meetinghouses have been built by groups now in New England Yearly Meeting, and another is planned.

Cambridge Meetinghouse, about a half mile from Harvard Square, has a membership of 337, approximately one-third of which is non-resident. In winter, when many college people attend, the attendance averages 150-175. The Meeting is of the traditional Quaker type, "on the basis of silence," although there is an executive secretary. The group had been meeting in a college hall for some years, but as soon as the new Meetinghouse was completed in 1937, Friends found that the Meeting was taken more seriously by non-Friends of the community, and by Friends from other Meetings resident in Cambridge. The Meeting has steadily increased in membership and influence. The building is of brick, thirty-three by fifty-nine feet, and has connected with it another building used as a Friends Center. Both buildings are often used for meetings of pacifist groups which might not be welcome in other churches.

The new West Hartford Meetinghouse was opened in November, 1950, at 144 South Quaker Lane, on property deeded to Friends in perpetuity in 1799. The membership of about 90 is made up of families of business and professional people, of many teachers, of office and industrial workers and of students. A nucleus had been meeting regularly for ten years, and occasionally for a generation before that. The new building is of brick, with meeting room and library on the first floor, and in the basement a boiler room, kitchen and large activities room, which is used during the week for a nursery school.

Providence, Rhode Island, has just announced plans to build a Meetinghouse on the grounds of Moses Brown School.

New York Yearly Meetings

The two New York Yearly Meetings may well be treated together, for although New York (Five Years Meeting) has one Meetinghouse of its own at Poughkeepsie, New York, the other six

Meetinghouses built or planned are United Meetings belonging to both Yearly Meetings.

Poughkeepsie Friends built their present Meetinghouse in 1927 in what was then a new development. It has now 366 members, many of whom are strongly Yearly Meeting minded. They have a pastor, but also desire silence and freedom in the Meeting for Worship. The brick building seats 200 in the main auditorium, and another 100 can be accommodated in the Sunday School room when the partition is lifted. In the basement are a kitchen, two large rooms and three class rooms.

A group of young Quaker families started a united Meeting for Worship in Montclair, New Jersey, in 1925. They met in a private school until the present building was finished in 1932. They were pioneers in holding the Sunday School at the same hour as the Meeting for Worship, and bringing the children in for fifteen minutes of Meeting. They experimented in bringing them in for the first fifteen minutes or the last quarter of an hour and finally settled on the latter plan. The children come in quietly and either sit with their parents, or on certain seats reserved for them. Their quiet entrance does not seem to disturb the hush of the silent worship, and they learn to "center down" and to feel God's presence. The simple, dignified brick building contains the meeting room with benches seating 175 arranged to face a fireplace, a library and a class room on the ground floor. In the basement are a kitchen, boiler room, and a large room used for many purposes. Other groups, such as the League of Women Voters, use the building to some extent.

Scarsdale Friends Meeting is one of the few good results of wartime shortages. When gasoline rationing made driving to Purchase Meeting difficult, Friends started meeting in private homes, then settled to meeting regularly in the Girl Scout House. Beginning with 25 adult members and 20 minors in 1944, they have grown to 126 members now. A piece of land was secured and plans were drawn by one of the members who is an architect. The Meetinghouse was built in a manner which will make it easy to add on and double the size of the meeting room. The building was finished in October, 1949, and already the time for building the addition seems close. The Meeting attracts many attenders from the community and also visitors from afar. The lower floor is of cinder block faced with brick, supporting steel girders which carry the concrete floor in which are imbedded steam heating pipes. The upper story is of wood. Different families take turns acting as janitor, a month at a time.

A small group of thirteen Friends in Stamford, Connecticut, have established a Meeting reaching out to about forty families. The group has purchased an old, one-room schoolhouse built of wood. Again, it is a Meeting "on the basis of silence," as are all of these united Meetings.

Fairfield County Friends, centering around Westport, Connecticut, and Ridgewood, New Jersey, Friends each have a plot of land and are planning to build. All of these Meetings, Montclair, Scarsdale, Stamford, Fairfield County and Ridgewood, are in the vicinity of New York City.

In the western part of the State, Rochester Friends have purchased a hundred year old house on Greenwood Street, on which there had been a Friends Meeting in 1912. The group of 50 members is made up almost exclusively of convinced Friends, there being only three birthright members. The group is ever changing, made up of students of the University of Rochester and the Institute of Technology, of professional people, teachers, doctors and social workers. They meet on the basis of silence.

(To be continued)

LITERATURE FOR RACE RELATIONS SUNDAY

A packet of literature prepared to aid in the observance of Race Relations Sunday, February 10, is offered to churches by the Department of Racial and Cultural Relations of the National Council of Churches. The packets contain the Annual Message from the National Council, a worship service, programs for children, youth and women and information for speakers. The packets may be obtained for fifteen cents each from the National Council of Churches, 297 Fourth Avenue, New York 10, New York, or in quantity for $10.00 per hundred.

A WINTER SKY

The sky was blue that winter day—
For weeks it had been dark and gray.

A delicate transparent blue
As frail as violets washed in dew!

As clear as turquoise, gleaming bright
In sudden early morning light;

A china eggshell's arching crown—
A crystal goblet upside-down:

I dared not toss a pebble up,
For fear that it would chip the cup.

DELMA DWYER FAIRLEY

SAGEGRASS AND PINE

Close to earth and brown with age
Stands a field of wind-swept sage;
Above, a pine tree reaches high,
Evergreen and needling sky;
This image is of God's great plan
And season-formed for eyes of man;
The sage is body by its birth,
The pine is spirit leaving earth . . .

VELMA MILLER

WEE HUNTED ONES

Deep in the woods where the hunters stalk
Crouch wee wounded suffering things:
Crippled creatures that cannot talk,
Crumpled in flight, with broken wings.

If only the first loud shot might kill
Not leave the maimed to starve or freeze
Or die of thirst on a windswept hill . . .
God sees the sparrow, and surely these!

DELMA DWYER FAIRLEY

THE UNIVERSAL HEART

We read the Veda of the stars,
The Koran of budding trees;
We read the Bible of the Clouds
In their shifting mysteries.
We read the Talmud of the hills,
Where gently shadows fall
And know in quiet wonderment
That God moves through them all.

LUCIA TRENT

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

Civil Liberties Statement

The following statement was recently approved by the Committee on Peace and Social Concerns of New England Yearly Meeting of Friends. It is presented here for the consideration of Friends:

Freedom of Conscience and Association

The Committee on Peace and Social Concerns of the New England Yearly Meeting of Friends is deeply concerned about recent national legislation and loyalty orders which restrict Americans in freedom of thought and freedom of association. Our opposition arises from a basic conviction of Quakers that individuals should be allowed the maximum possible degree of freedom to think and act as their consciences dictate.

Loyalty Investigations

We have studied the Smith and McCarran Acts and have noted the procedures used in enforcing the recent loyalty oaths concerning governmental personnel. The Smith Act is a peacetime censorship law. It has been used to convict people not for a "clear and present danger" but rather for what their ideas *might* do at a future time. The McCarran Act is even more dangerous in some of its provisions. It establishes a close system of surveillance over suspect groups. Their literature is to be branded as subversive when it passes through the mails. Judgment on the "subversiveness" of literature and on the loyalty of associations is not placed directly in the hands of courts of law, but is entrusted to an executive board. Thus courts and the executive arm are blended into one body. The McCarran Act would also set up a concentration camp system in time of actual conflict. Clearly, this Act and its companion piece, the Smith Law, are integral parts in a system of psychological warfare and mass mobilization.

In the meantime we have a system of loyalty proceedings for civil servants which lacks the element of due process law. Suspect employees of the government are accused by anonymous persons. A man may be discharged from public responsibility without knowing who has testified against him, or what evidence has been submitted as to his character or political views.

The Committee on Peace and Social Concerns wishes to express its strong disapproval of these laws and orders. They embody the principle of collective responsibility, or of guilt by association. This is not only contrary to Anglo-American Constitutionalism, but also to the most basic religious concepts which Friends hold dear.

We are convinced that there is an element of divinity in every person. As George Fox expressed it, "There is that of God in every man." We do not feel that policies which put men in jail for past friendship or meetings which they have attended, accords with this basic principle of our Society. A man should be judged by the record of his life's work, not by his associations. Such a doctrine as is now being used by our government, would have condemned the Founder of Christianity for his associations and friendships.

Frequently today there is also a tendency to judge a man by the kind of words which he uses. Examples of this would be the use of the phrases: "peace," "class struggle," and "economic democracy." Question is raised as to whether such words sound like the language of subversives. Thus an individuals thoughts may be "proper" but they may be guilty of association with the wrong words. And the person who utters them may lose his job or freedom.

On Taking Oaths

Quakers have traditionally opposed jurats or oaths. We feel that an honest man will be just as honest without an oath, as he is after taking one. We are not convinced either that they way to a dishonest subversive is to demand that he confirm his loyalty by using a formula of ritualistic language.

May we also note that imprisonment for failure to take an oath or for political convictions, will not cure the more pressing problems of our society. Oath and imprisonment will not remove the basic social causes of ill-advised and undemocratic political ideas. Jail will not stop poverty and racial discrimination, for example.

Friends are also mindful of the fact that laws set up to imprison advocates of violence or revolution may also be used against more moderate exponents of reform, in a time of crisis. They might well be used against advocates of mild social and economic reform, of internationalism or of pacifism.

In the past many leading Quakers were imprisoned for their religious and social convictions. These convictions have included a refusal to take oaths, to doff one's hat to royal authority, or to participate in war. Today a number of our young men are in prison for refusal to register for the draft. Thus we are keenly alert to any measures which would demand unqualified fealty to the ideology of the state, or to its war objectives. We do not feel that mandkind can search for truth, when the approach to truth is dictated by the government.

Quakers have had a history of perscution which we share with many Christian groups and with people of other faiths. We wish to emphasize that the First Amendment to the United States Constitution was designed for the protection of unpopular religious and political groups. We are impelled to publish this statement not only because we wish to protect freedom of conscience but also because we believe that peacemaking is the mission of Christians.

* * * *

Washington Scandals

Whether congress is seriously indignant at the bribery, graft, and indiscretion revealed during the past months may be determined by its attitude towards several bills introduced by Senator Paul Douglas (D., Ill.), As a result of investigations by his Committee on Ethics in Government, Senator Douglas has introduced legislation (S. 2284) requiring Federal officials and members of Congress receiving a salary $10,000 or more to disclose "their incomes, assets, and all dealings in securities and commodities." President Truman has indicated he will support such legislation. Another bill (S. 2293) by Senator Douglas would make dismissal of Federal Employees mandatory where they accepted liquor, entertainment, and gifts from persons doing business with their departments. A third bill calls for a joint resolution of both houses of Congress to set up a 15-man public commission to investigate and recommend action to strengthen the integrity of the government and public morality generally, which is to a large extent responsible for this laxity among men in public office.

Efforts of Senator Douglas to remove liquors from the expense accounts of certain departments were turned down as being an attack on business.

* * * *

Early UMT Action

Chairman Carl Vinson (D., Ga.) announced the start of hearings on Universal Military Training, January 9, the day after Congress reconvened. Indications point to an effort to rush the plan of the National Security Training Commission through Congress with a minimum of hearing time allotted to opposition witnesses. The Commission plan which calls for drafting men age 18 for 6 months, and 7½ years of reserve duty, will be stoutly opposed, however, by those who point to the historic change in policy at a time when sufficient men are already being drafted to meet the

(Continued on page 27)

The Sunday School Lesson

Prepared by Russell E. Rees

For February 10—The Decision of Two Rich Men

Luke 18:18-30, 19:1-10

There is a tendency among some people to use the term "rich man" as a blanket indictment of a class of people. And when we use the term that way we usually mean the other fellow. But "rich" is surely a comparative word. In the light of world conditions today, the average American laborer is fabulously rich. He drives a car better than most crowned heads of the world; he lives in a comfort denied to millions of people; he eats better food, richer in quality and more abundant in quantity than is eaten by whole nations, including the rulers of nations. "How hardly shall a people with a high standard of living enter into the Kingdom of Heaven?"

The two men who crossed the path of Jesus as recorded in today's lesson, were called rich, or perhaps privileged would be a better word. They had opportunities denied to their fellows. Are they to be condemned because of this? Obviously not, according to the attitude of Jesus. To Him they were both men needing to find the way of the full life. It was clear to Him that their privilege was the one thing which had to be dealt with.

In the case of the rich young ruler it did not take long to find the sore nerve, possessions. He was meticulous in observance of the laws against adultery, murder, robbery, lying and disloyalty to parents. One with duller insight might have said, he is a pretty good man. But Jesus could see the one point where selfishness still determined his actions. He clung to his position and his privilege. If one is seeking eternal life, abundant life, full measure of living, he must be healed where he is sick. Therefore, Jesus said, "Go, sell all that you have, and give to the poor, and come and follow me." And the young man refused, for he was very privileged.

The other man, Zacchaeus, outwardly had far less to recommend him. His selfishness was more overt. He certainly had not observed all the commandments from his youth up. He too lived in great privilege. But when Jesus met him his actions were different. He warmed to him because of his possibilities. We do not know what happened that day as they ate together, but we do know that something wonderful happened to Zacchaeus. He was ready now to restore what he had taken unjustly, to be generous with his goods toward the needy. Jesus had put his finger on the spot of inflammation, and like the scales on the blind man's eyes, the disease yielded and the man was cured.

It is not what we have, but our attitude toward what we have which determines our destiny. These two men open up a serious question for us individually and nationally. Is it enough to keep the commandments, and have no pity? Is it enough to refrain from killing, lying and stealing, but to hold on tenaciously to our high standard of living in spite of the world's need? In the end who will stand highest in the sight of God, the privileged man who was certainly highly moral, but unwilling to give up his rights, or the worldly Zacchaeus, who when his attention was called to it did all in his power to restore and share?

What are the points at which we are privileged, and at which a new attitude is demanded? Do we have a right to live sumptuously in a starving world? What possessions will we have to sell, and give to the poor, in order to find abundant life?

Questions:

1. In dealing with people, why did Jesus act so differently in different cases? Is there a blanket rule in regard to possessions? What is that blanket rule?

2. At what point is our privilege as a nation dangerous to the world? Would it be foolish to suggest that we give up some of our advantages in order to share with the world?

For February 17—Using Our Homes for Christ

Luke 10:38-42; John 11:1-45, 12:1-2

When Jesus sent the seventy out to preach the Good News, he told them that into whatever village or house they came to say, "Peace be unto this house." It is true that the guest can often bring a feeling of peace and quietness to the home he visits. But the other thing is true too, there are homes into which the traveler comes which say to him as he enters, "Peace be to this guest." The whole atmosphere of these homes is one of tranquility. What a joy it is to enter such a home! Hospitality, kindness, restfulness are medicines of the soul, and blessed are the families that know how to administer these medicines.

Not many homes are shown to us as we read the story of Jesus, but the writers go out of their way to say that the home of Mary and Martha and Lazarus was such a home. As the opposition gathered about the head of Jesus, this oasis of quietness must have been almost like finding heaven on earth. Jesus preferred to walk back to Bethany every evening during his last week just to find the peace of friendliness and love.

The debate about the comparative virtues of Martha and Mary has gone on a long time. About Lazarus we know little except that it is said, Jesus loved him. At peril to his own life, Jesus hurried to Bethany when he heard of the sickness of his friend. The truth is that three individuals are never exactly the same, and I doubt if Jesus expected them to be. If he loved the three it was for what they were: Martha, worried about serving, Mary intent upon listening to the words of Jesus, Lazarus, a loveable man. And the three made a home into which Jesus delighted to go, finding the warmth of human affection healing to his spirit.

We like to have people in our home. To meet them at Meeting is very fine, but to sit across the table from them, to visit in comfortable chairs, to talk easily and freely, to laugh together, to open our hearts to each other in regard to the things that really matter, this is the best of all. "God could not be everywhere and so he made mothers," someone has said. Paraphrase it to say, "God could not do everything, so he made homes."

The home is the "hot bed" of religion. Here the tender young plants are started on their way. Later they may be transplanted into the Meeting or the community, but what they receive in the nuturing bed of the home will have much to do with later fruitfulness. Friends have always had a high regard for the home, and often the nurturing of young Meetings as well as young lives begins in homes. It is not necessary to have a placard on the wall saying, "Christ is the Unseen Guest at every meal," for visitors will soon know it without the advertisement. If His Spirit is present, all that happens in the home will shout it to all comers.

The failure of public religion is an open announcement of the failure of religion in the home. Personally I doubt the ability of the Church or the Meeting to keep religion alive after it has died in the family. But I am sure that if it stays alive in the family circle no power on earth can kill its public expression. Nothing heartens the minister more than to visit in the homes where religion is a living, vibrating experience. And if he can carry with him the same living, vibrating assurance of the love of God and the Spirit of Christ, the Kingdom will grow and prosper throughout the whole Meeting.

(Continued on next page)

THE RAGOLI BIBLES ARRIVE

The Bibles are printed, ready to ship . . . they have arrived in Mombasa and are being sent by rail to Kisumu . . . are in Kisumu . . . are here at Kaimosi! There is a crescendo of excitement as each announcement is made. Box after box is unloaded until thousands of the long desired Bibles are piled higher than our heads in the store. There is a tremendous impatience to get them into eager hands, but after so many years of work in translating, followed by months of proofreading and painstaking printing, binding and shipping, a real celebration is merited. It is no time for hasty distribution.

The presentation service was planned and on Sunday, November 18, when Mr. Bedford of the British and Foreign Bible Society could be present, a great throng of people crowded the Kisundu Meetinghouse at Vihiga—the largest in the south area. Heavy rains had made the roads almost impassable, a dull, lowering sky promised, and delivered, more rain. Yet thousands of eager Africans and a comparatively few Europeans from various missions filled the room. Rain on the metal roof nearly drowned out the special music by school choirs and speakers had to use unusual volume of voice to be heard, or wait for a lull in the downpour. All disadvantages failed to dampen the joy and enthusiasm of the congregation.

Among those receiving gift Bibles that day was Esther Ford Anderson, to whom the occasion had a more personal significance than to any other individual present. When she spoke briefly in Luragoli, the people listened with all their hearts and a murmur of "ahsante," (thanks) from thousands of lips was like an amen.

At the close of the impressive service, the congregation moved outdoors. The rain had stopped and an uncertain sun tried to pierce the clouds. Cameras were brought out and a few pictures were attempted, but for the most part this very important occasion must live in our memories without visual reminders.

Joeli Litu Speaks

Two weeks later a similar service was held at Lugulu where again thousands of Africans filled the largest Meetinghouse of the area. This time Joeli Litu was able to be present. His talk was based on his many years of collaboration with Emory Rees and Jefferson and Helen Ford, first in the translation of the New Testament and then of the Old Testament. In paying tribute to those who had given so many years to this exacting and rewarding work, he pictured difficulties and triumphs so clearly that we listened fascinated by the unfolding drama. The climax came when he held up the Bible and solemnly bade the people use it and make it their own.

An elderly blind man, devout and consecrated, sat on the front bench, his face glowing. When the offering was taken he could not see the basket as it was passed him, but he felt his way to the platform and put his coin in. He was almost overwhelmed when he was led to the platform later and presented with a Bible and a man in the congregation arose and offered to be his eyes, promising to read a portion to him every day for a year. The reverent way he clasped the Book showed that it was indeed "written in his heart."

In several centers individuals have been put in charge of selling the Bibles and a colporter finds it impossible to carry a supply large enough to meet demands, so returns again and again for more. So at last, after thirty-five years of prayer, labor and sacrifice, the African Christians in this densely populated area have the printed Word in their own language. God grant they may have it in their hearts and lives as well, a transforming power.

Dorothy S. Pitman

Kisumu, Kenya Colony
East Africa

CHRISTIAN FRONTIERS

(Continued from page 25)

needs of the armed forces. They will also ask why policy should be implemented now, and additional billions of dollars spent, when the program cannot be put into action in the foreseeable future. Senator Lyndon Johnson (D., Tex.), Chairman of the Senate Preparedness Sub-Committee also is expected to start hearings soon. Meanwhile, the CIO and AFL which supported the draft extension, have announced opposition to UMT.

Has your meeting considered sending a delegate to Washington within the next three weeks to express your opposition to this legislation?

Wm. Merton Scott

SUNDAY SCHOOL LESSON (Con't)

Questions:

1. What help should a Meeting try to give to those establishing new homes? Does your Meeting have a Christian Home Life division that is alive to its responsibility?

2. What kind of family visitation program have you found most effective? Do you depend upon the minister alone to do this work? How could you improve on what you have been doing?

A TESTIMONY ON SACRAMENTS

If Christ can save to the uttermost, and there is salvation in no other name, and if Christ, our High Priest, paid the price for my sins once for all, what need is there of any earthly priest? No man can stand between me and God. I cannot point my finger at any man and say that he kept me out of Heaven, as I am responsible directly to God for my own life. Neither is my salvation dependent on any earthly priest or on any man-administered ordinance; for then would the salvation by Christ be incomplete.

We have no quarrel with our Protestant brethren who partake of the ordinances so long as this is done merely as a testimony to the world of a cleansing within. But when it is said that our salvation is dependent on participation in the ordinances, then salvation by Christ is limited. When any church requires participation of the ordinances for membership in the church, they are intimating that those ordinances are necessary for salvation. So many have partaken of the ordinances physically without having any spiritual baptism that the ordinances are not even a good testimony of the saving and sanctifying power of the Holy Spirit . . .

Individual Responsibility

Not only is Christ our High Priest who saves us to the uttermost without the help of an earthly priest to administer ordinances, but "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who called you out of darkness into His marvellous light." We, ourselves, are priests and the offerings we are to make are praises unto the Lord. I am convinced that if we as a Quaker Church are going to take the place in evangelizing the world that God wants us to take, we shall have to get back to individual responsibility for the salvation of souls . . .

If all the members of the Quaker Church were faithful in presenting their offerings of praise unto the Lord before a lost world; if they were faithful in testifying to others what the Lord has done for them (first being sure that they have something whereof to testify;) if they were all fired with a burning desire to save a lost world and felt a personal responsibility to do their bit—what would it mean to the Friends Church of tomorrow?

F. Ernest Allen

Hay. Springs, Nebraska

Friendly Life — Far and Near

Douglas V. Steere will conduct a two-day seminar at Pendle Hill, February 15-17, on the subject, *Work and Worship in Our Times*. The week-end will include four lectures and discussion times. The cost for tuition and hospitality is $15.00. Write to Secretary, Pendle Hill, Wallingford, Pennsylvania, for information and registration.

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Mary Dempsey, a Friend of Marion, Indiana, who is State Legislative Director for the Indiana Woman's Christian Temperance Union, has been active in encouraging local W.C.T.U.s to oppose Universal Military Training. Her letter to local Legislative Directors advises them to write their Congressmen in protest against U.M.T. and in opposition to the sale of liquor within any training area.

* * * *

Young Friends Day at Guilford College attracted young Friends and their leaders from all over North Carolina. Charles Hendricks of the College arranged an over-night program which included the Barter Theatre's presentation of Shakespeare's *The Merchant of Venice*. The young Friends also attended classes, toured the campus and heard a discussion of Guilford's program. Fifty-seven high school juniors and seniors were accommodated in the dormitories for the night.

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A small number of Friends have been meeting regularly each Sunday morning for the last two months in Gainesville, Florida, Clyde Allee has reported. Rembert Patrick is serving as Clerk, Mary Hall Kilpatrick as Recording Clerk and Perry J. Thomas as Treasurer. Attendance has varied between 8 and 20, with a high of 27 when a visitation of Jacksonville Friends attended. The Meeting is held at 11 o'clock on Sunday morning in Room 218 of Florida Student Union.

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Ira Gossett Hawk, director of public relations and instructor of journalism at Wilmington College, was recently elected national president of Alpha Phi Gamma, national co-educational journalism honorary fraternity. Ira Hawk began his journalism career at the age of eleven with a mimeographed magazine which won nationwide recognition. He has worked on the editorial staffs of several Ohio newspapers, and has served as a member of the faculty and staff at Wilmington for the past four years.

* * * *

"Music for Israel" is a project sponsored by the American Friends Service Committee designed to provide libraries of recorded classical music for the farm colonies, hospitals, libraries and schools of Israel. American music lovers of all faiths are being asked to contribute classical records in good playable condition of any speed to this project. "There is a great hunger for good music in Israel," the A.F.S.C. has said. Records contributed should be well packed and sent to the American Friends Service Committee, 53 Broadway, New York 6, New York, and marked "Music for Israel."

* * * *

Recordings of the two evening addresses given by Elbert Russell at the 1951 North Carolina Yearly Meeting will soon be available. These addresses, "The Knowledge of God" and "The Grace of God," were probably the last talks given by Elbert Russell to Friends before his death. The recordings are being made on long playing records by a professional technician. Total cost will be $20.00. Friends interested in securing these records of inspiration and historic interest should get in touch with B. Tartt Bell, American Friends Service Committee, 225 East Lee St., Greensboro, North Carolina.

Friendly Fellowship

Cincinnati, Ohio—Cincinnati Monthly Meeting had two very interesting get-togethers in the recent past. In November a Hobby Display and Show was held when a surprising number of interesting hobbies were shown. Some of them included butterflies, antiques, photography, sewing and puppets. A very tempting supper closed the meeting. The December get-together was a Christmas Carol Sing held on December 16. About fifty gathered and sang carols. After a carry-in supper, stories and music were given by the Stoffregens and the Thomsons, Kay and Lee, gave one of their charming puppet shows.

Annabelle Schwentker

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Portland, Indiana — Portland Quarterly Meeting of Friends convened at Portland with Lowell Kester, pastor at White's Institute, as speaker. He spoke of the work at White's Institute, particularly of his work as pastor and counsellor, and in doing follow-up work. While in the School, the boys are taught gardening, dairying, farming, plumbing, shoe repairing or other skills while the girls learn to cook, can, sew and do home making in general. Friends are not aware of their full privileges and responsibilities in their field of labor at White's Institute. The Men's Movement of Portland Quarter is moving along with real interest. Forest Zimmerman was chosen President. Afternoon speakers at the Quarterly Meeting were John R. Walter and Albert Shoemaker.

Nellie Farris

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Dublin, Indiana—The real spirit of Christmas was in evidence in the services in Dublin Meeting on Sunday, December 21. In the Sabbath School the children enacted the spirit of the text, "It is more blessed to give than to receive," when they each brought stockings and placed them before the manger scene, in the name of Jesus, for unfortunate boys and girls. The music for the evening service was furnished by the Junior Choir of some twenty voices which had been recently organized. The one act play, "Dust of the Road," under the direction of Gladys Zimmerman was well performed. The play clearly brought out the thought that if we are really Christian we must at all times "do justly, love mercy and walk humbly before God." It was a day of inspiration.

Eva B. Hiatt

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Kokomo, Indiana — Union Street Friends Meeting in Kokomo felt that it made a good beginning in 1952 by approving the purchase of an adjoining property. The Meeting feels that it was fortunate to be able to purchase the house next door north of the Church, for the sum of $16,200. Room for expansion is needed at Union Street and for some time the Meeting has been hoping that a way would open for it to enlarge the present Sunday School and Church facilities. Plans for the best way to utilize the new property will have to be studied. In the meantime, the rental income from the house, which is divided into apartments, will be used to pay off the indebtedness incurred in the purchase.

The Young People of Union Street Friends Meeting again planned a Watch Party to welcome in 1952 for all members of the Church and Sunday School. A large attendance rewarded their efforts. Young and old alike enjoyed the games, the moving picture, "Talents," a message of stewardship, and refreshments in the basement. The last half hour of the old year was spent in silent worship in the sanctuary, lit only by candles, during which familiar hymns were softly played on the organ. All who wished to dedicate themselves in any way for the coming year were in-

vited to come to the altar during this period if they wished, and many availed themselves of the privilege. The Meeting feels that the young people are doing a great service by preparing these enjoyable parties which culminate in such a beautiful welcome to the New Year.

Fleta Pierce Newlin

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OSKALOOSA, IOWA — The Christian Education Committee of the College Avenue Friends Meeting has two special features in the program for carrying out the purpose of the "Advance with Christ" movement of the Five Years Meeting for this winter. The Christmas program, one of these features, consisted of hymns and carols; a very helpful devotional service given by Lela Gordon, the pastor, and Charlotte Macy, Dean of Women at Penn College; and a Christmas-in-Many-Lands skit directed by Iola Cadwallader in which representatives from the Sunday School classes took part. Esther Tatum, Superintendent of the Sunday School, had charge of the "White Gift" offering for missions in the United Budget. The second feature of the Christian Education program for the winter is that of evangelistic meetings. These are to be arranged by William Penn College in the near future, with the church cooperating and arranging for the holding of neighborhood prayer meetings in preparation for the meetings. Professor George Moore will assist in coordinating the evangelistic efforts of the church and college. Prayers are requested for the outpouring of the Holy Spirit on these meetings, that Christ's Kingdom may indeed be advanced.

Florence N. Hanson

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HIGH POINT, NORTH CAROLINA — Our Meeting has had a harmonious and encouraging quarter period. The monthly meetings, except for the December meeting on a very stormy evening, have been well attended. In November, four members discussed parts of Leonard Kenworthy's article in THE AMERICAN FRIEND for October 11, "The Quaker Meeting for Business." Copies of the article were distributed to those present.

A marked increase in the attendance of our Bible School over that of a year ago is noted. The 60th anniversary of the founding of High Point Monthly Meeting was held the first sabbath in December, a little before the actual date, with a large congregation present. In the afternoon the third canvas for funds followed. Our bulletins frequently carry an architect's perspective of the new building. We were grateful to have the Quarterly Meeting Leadership Training School as our guests in November, with 136 persons attending one or more sessions.

Clark and Nell Bedford, parents of Esta Haworth, have for several weeks been most acceptable visitors among us. Clark Bedford, a Friends minister and former college president, preached several times. The Christmas season was marked by the homecoming of college students and young men in the armed forces. Several of our former loyal and active members, including May Frazier Ferree, Violet Weaver and Grace Bulla Keller, now living in Mexico, were welcomed, as was Dr. Mary Mendenhall of State Teachers College, San Diego, California. All in all, increasingly do love and unity prevail among us.

Alice Paige White

In the Larger Circle

Church World Service has helped more than 308,000 Koreans up to the end of November. Relief goods of clothing, milk, beans, shoes and vitamins were distributed to war refugees. Church World Service has also been concerned with the plight of the families of Korean soldiers, who earn only the equivalent of fifty cents a month.

* * * *

A nationwide observance on the application of Christian principles to daily work will be held January 20-26, under the sponsorship of the National Council of Churches. During Church and Economic Life Week, the Council will call on Christian laymen everywhere to consider how they best can relate the teachings of Christianity to their own occupations. The National Council statement issued in connection with this observance, declared, "recent government investigations have highlighted the urgent need for Christian ethics in business and professional life." Church and Economic Life Week is now being observed for the fourth year.

* * * *

In the bitter cold at the turn of the year, more than 2000 college students of 47 nationalities met at the 16th Quadrennial Convention of the Student Volunteer Movement at the University of Kansas at Lawrence, Kansas. The students, who came from every state but Nevada and included nationals who represented 45 other countries, came together for six days under the theme, "Christ's Kingdom — Man's Hope." Speakers at the Convention included Charles Ranson, general secretary of the International Missionary Council; John R. Mott, founder of the 65-year-old student movement; Kenneth Scott Latourette, president of the American Baptist Convention and a leading church historian; Frank Laubach, pioneer missionary educator and literacy expert; John A. Mackay, president of Princeton Theological Seminary; and Tracey Jones, Jr., conference secretary. More than 20,000 volunteers have gone out under the Student Volunteer Movement since its founding in 1886. During this Convention, leaders and delegates focused their interest and attention on Asia and Africa, discussing the problems of the Christian witness in a revolutionary time, and ways of aiding tension areas.

WOODBROOKE SUMMER TERM APRIL 26-JULY 12

Delegates to the World Conference and those accompanying them are urged to consider spending the Summer Term at Woodbrooke.

In addition to the usual Lecture Courses on Quakerism, the Bible and International Relations, emphasis will be given to the East-West tension. A series of special Lectures will deal with the sources and the political and spiritual implications of the tension and also with Russian history and thought.

Inclusive fee, £60. Preference given to those able to spend the whole term at Woodbrooke. For shorter periods the charge is £6 per week. Single rooms. Accommodation for married couples.

Send for Prospectus to the Warden.

WOODBROOKE, SELLY OAK, BIRMINGHAM, ENG.

ARTHUR SANTMIER

Arthur Santmier passed away at his home in Friendsville, Tennessee, on December 16, at the age of seventy. He twice served as pastor of the Friends Meeting at Knoxville, Tennessee, and had also held pastorates at Farmington, New York; Woonsocket, Rhode Island; and Lynn, Massachusetts.

The son of Methodist missionaries, Arthur Santmier was born in Herkimer County, New York, and was ordained in the Free Methodist Church in 1904. He was a missionary in Northern Canada from 1905 until World War I, when he served with the Friends Service Committee in Europe under former President Herbert Hoover. It was during his service with the Committee that he joined the Society of Friends. Aside from his pastorates, he served as a missionary to the Eskimos in Alaska and to Indians at Red Bank, Oklahoma, and was field man for Friendsville Academy for several years. For the past several years, he had been serving as pastor of the Knoxville Meeting. During the summer of 1951, young Friends from Wilmington Yearly Meeting conducted a work camp project at the Knoxville Meeting, helping to renovate the church.

Surviving are Alice Santmier, his wife; a daughter, Mrs. W. V. Jordan of Knoxville; and a son, Arthur Santmier of Iowa State College. Services were held at the First Friends Church in Knoxville with Calvin Gregory of Friendsville officiating. Interment was in Woodlawn Cemetery.

THANKFUL FOR GIFTS

Editor, THE AMERICAN FRIEND:

We wish to thank the many friends across the nation who responded to our call for help in preparation for Christmas with some 300 children. On December 16 we held our annual Christmas with our Indian children. Each child received a package of gifts with his own name on it and also a nice bag of treats. There were 277 children with us that morning, and everyone was a registered member of our Sunday School. There were 236 of the 265 students in the government Indian school, 28 local Indian children, eight white children, eight Indian adults and thirteen white adults. In all, our Sunday School was the largest it had ever been, 293, but our fall average had been 257, so it was not unexpected. We wish to thank each person or group of persons who has helped in this, either with gifts or cash to provide treats or gifts. May God reward each one of you and may you continue to hold an interest in our work among the Indians. We will be calling on you again next fall.

Ermin C. Perisho
Wyandotte, Oklahoma

BIRTHS

BAILEY—To Jackson H. and Caroline Palmer Bailey, a son, Jay Alan, on December 6, in Tokyo, Japan.

HADLEY — To Jesse and Josephine Karnes Hadley, a son, Samuel, on December 12, at Jamestown, Ohio.

HALL—To Leonard R. and Zula Johnston Hall, a son, Arlo Milton, on January 6, at Richmond, Indiana.

KAMP — To Wilbur W. and Carrie Gammon Kamp, Jr., a daughter, Katherine, on December 22, at North Weare, New Hampshire.

MARSTALLER — To Louis and Clarabel Hadley Marstaller, a daughter, Nancy Lou, on December 3, at Freeport, Maine.

OVERMYER — To Wayne and Roberta Overmyer, a daughter, Deborah Ann, on December 14, at Cincinnati, Ohio.

MARRIAGES

DRIGGS-HUTCHINS—Rena Jane Hutchins, daughter of Orin and Oshea Hutchins of Richland, Iowa, to Robert H. Driggs, son of Mr. and Mrs. M. W. Driggs of Rock Island, Illinois, on December 22 at the Wayside Chapel of the St. John's Methodist Church, Davenport, Iowa, the bride's parents officiating. The couple will make their home in Davenport, Iowa, continuing their work as high school teachers.

KRUSE-KAMP—Priscilla Coffin Kamp, daughter of Wilbur W. and Lois Peacock Kamp of Winchester, Indiana, to Leroy J. Kruse, son of Mr. and Mrs. Otto Kruse of Miamisburg, Ohio, on October 27. The couple was married in the Friends Meeting at Winchester by the bride's father. They repeated their own vows after the manner of Friends. They will live at Germantown, Ohio.

DEATHS

COATE—Leo Guy Coate, on December 25, at Minneapolis, Minnesota, aged seventy-nine. He was born in Wilmington, Ohio, and there attended school and college. He moved to Minneapolis in his early manhood, but maintained his membership at Wilmington. Services were held in Minneapolis by Richard Newby.

GOODACRE—Thomas Goodacre, on December 22, at Minneapolis, Minnesota, aged seventy-six. He came to this country almost forty years ago and had been a faithful member of Friends all these years. He was always ready to lend a helping hand and, in his modest way, always ready to carry on behind the scenes. He is survived by his wife, Annie; one son, George; two sisters, Fannie Lowe and Nellie Gilpin, all of Minneapolis; a brother and a sister in England and a brother in Canada. Services were held in the Friends Meetinghouse and interment was at Lakewood cemetery. Richard Newby, his pastor, conducted the service.

KOONTZ — Harley H. Koontz, on December 29, at Mooreland, Indiana. A member of the Official Board of the Disciples—Christian Church, he was devoted to his church and family and active in community betterment activities. His wife, Edith Meredith Koontz, is active in the Society of Friends. Survivors include Edith Koontz; two sons, Otho V. and Garry G.; four grandchildren and two great-grandchildren.

LATHROP—Mary F. Lathrop, on October 18, in Denver, Colorado. She was born in Philadelphia and always retained membership with Friends in that city. For a time she was a reporter for the Philadelphia Press and later joined the staff of McClure's Magazine, travelling to many areas of the world as a feature writer. Mary Lathrop moved to Colorado with her mother and, after graduating from the University of Denver Law School in 1896, maintained a practice until her death. She was the first woman lawyer admitted to the American Bar Association. She was an authority on wills and estates and had been recognized by a number of honorary degrees. In earlier years she had helped, financially, the Denver Friends Meeting and Nebraska Central College. Her considerable fortune was left in trust to various charities and organizations, one of which was Denver University, where a loan trust to be known as the John Lathrop Fund in honor of her father was established for the benefit of worthy students, preferably women. Most of her historic possessions were left to the Denver Art Museum to be known as the "Anna Lathrop Collection," honoring her mother. She directed that her body be cremated and her ashes placed with the remains of her mother and father in Cedar Hill Cemetery in Philadelphia.

NEWLIN—Sarah Lina Newlin, on December 24, in the Caswell Training

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BIRTHS

AVERY—To Francis and Gloralie Hayes Avery of East Pleasant Plain, Iowa, a son, Timothy Craig, on December 3.

COLLETT—To Charles and Rebecca Miars Collett of New Burlington, Ohio, a son, Stevan Alan, on December 13.

MEREDITH—To Ervin and Marilyn Graham Meredith of Grinnell, Iowa, a daughter, Deborah Kay, on November 23.

NORMAN—To Marvin K. and Marilyn Macy Norman of Searsboro, Iowa, a son, Myron Harold, on November 24.

SCHNEIDER—To James and Sue M. Schneider of Annapolis, Maryland, a daughter, Susan Hope, on November 23.

TAYLOR—To Richard W. and Sadie W. Taylor of Springtown, Pa., a son, Jeffrey Mark, on December 22.

TRUEBLOOD—To Arnold and Caroline Furnas Trueblood of North Wales, Pa., a son, David Elton Trueblood 2nd, on December 17.

MARRIAGES

BENTON - HUGHES — Elspeth Baillie Hughes, daughter of Merritt Y. and Grace D. Hughes, and member of Madison, Wisconsin, Meeting, to John Frederick Benton, son of Elmon and Josephine M. Benton, and member of Mt. Holly, N. J., Meeting, on December 31, 1953, at Madison, Wisconsin.

KINDEL-BLACKBURN — Marion Grace Blackburn, daughter of Eli and Garnette Blackburn of Fannettsburg, Pa., to Ersel Winton Kindel of Berea College, Kentucky, son of Roy and Mazo Kindel of Marshfield, Missouri, on December 26, at Flannettsburg, Pa.

SOUDER-WILSON—Theodate P. Wilson to Charles Granville Souder, on December 25, at the bride's home in Purcellville, Virginia.

WHARTON - CADWALLADER — Beatrice Ann Cadwallader, daughter of Rayburn and Ruth Cadwallader of Cincinnati, Ohio, to Charles Wharton, of Cincinnati, on December 26, at the Cincinnati Friends Meetinghouse, with Thomas J. Kiphart as minister.

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DEATHS

BUTLER—Walter Elvin Butler, on December 14, in Whittier, California, aged seventy-eight. He was a birthright Quaker, born in Damascus, Ohio, the son of Jesse and Samantha Stanley Butler. He and his father, after Samantha Butler's death, went to California in 1886, moving to the then infant Quaker colony of Whittier a year later. He became a historical photographer and collector of historical photographs. He also was Whittier city clerk for 12 years and escrow officer and bookkeeper of Whittier National Bank for 36 years. He was an active member of First Friends Church in Whittier and served first as Sunday School teacher to a class of 20 boys, then as member of the finance committee and then for 13 years as church treasurer. He is survived by his wife, Daisy Butler; two sisters; Laura Courtney and Vera Coburn, all of Whittier; and a brother, Roy Baldwin of North Hollywood. Funeral services were conducted by Robert E. Cope, Whittier First Friends Minister, assisted by Charles Philips. Interment was in Whittier.

DAVIES—Ruth Leonora Davies, on November 7, at Bloomingdale, Indiana, aged forty-nine, after several months illness. She was a member of the Friends Meeting. Surviving are her husband, Robert Davies; three daughters; and two grandchildren. Em. Woodard was in charge of the funeral services.

ELLEMAN—Martha Mahala Pearson Elleman, on December 16, 1953, at the Baker Rest Home in West Milton, Ohio, aged eighty-nine. She was the daughter of Joshua and Susan Kessler Pearson. She was a life-long Friend and a member of the West Milton Meeting. Services were held in charge of Francis Clark Brown. Burial was in Wheelock Cemetery.

Knoxville Monthly Meeting of Friends (Friendsville Quarterly Meeting, Wilmington Yearly Meeting) desires full-time pastor. For further information, write Emily Neubill, Clerk of Ministry and Counsel, 5911 Chalmers Drive, Knoxville, Tennessee.

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For application forms address:

Daniel D. Test, Jr., Headmaster, Westtown School, Box 1000
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LYNN, MASSACHUSETTS
Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MIAMI, FLORIDA
Friends Meeting at 55 S.W. 17th Road, 3:00 p.m., First-days.

MINNEAPOLIS, MINNESOTA
Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA
Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS
Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT
Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

ORLANDO, FLORIDA
Meetings for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.; Monthly Meeting first First-day at 10 a.m.

PASADENA, CALIFORNIA
First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA
Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON
Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.
University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY
Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA
Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS
University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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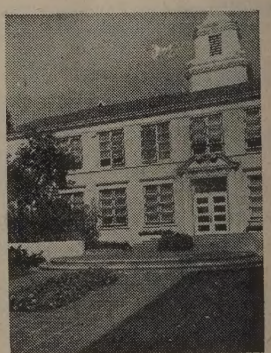

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